

Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

Published by the Department of Race Relations, Federal Council of Churches
297 Fourth Avenue

New York 10, N. Y.

Bi-monthly, \$2.00 for two years

VOLUME 21

SEPTEMBER-OCTOBER, 1950

NUMBER 5

"MEN OF GOD ARE NOT DETERRED BY HUMAN OBSTACLES."

—Mrs. Douglas Horton.

WITH THE PASSING OF SUMMER

Sunbury (Pa.) Ministers Extend Fellowship

"America means Brotherhood. . . . And I have felt it in my life since I have lived in Sunbury. . . . I never believed that such relationships could exist between Jews and Christians as I found in Sunbury. . . . As I came here I was right away invited to become a member of the Ministerial Association of the town. At the very first meeting there developed among us a spirit of greatest cooperation and friendship."

These words were expressed in an interview over Radio Station WKOK, Sunbury, Pa., by Rabbi Henry O. Griffel, formerly of Poland and now of Sunbury's Temple Beth-El, as he related an experience of fellowship in that city shortly after coming to America from the Displaced Persons Camp in Stuttgart, Germany.

The radio program, under the title, "A Man Who is Discovering America," was cited by the Protestant Radio Commission on August 24 as one of the nation's outstanding non-network radio programs of the past year. It was produced on February 12 by St. John's Evangelical and Reformed Church Radio Workshop, Milton, Pa., which promoted a series of programs under the sponsorship of the Susquehanna Valley Brotherhood Committee. The series, "People Speaking to People," consisted of interviews with Susquehanna Valley people who in their lives were pioneering in ideals of brotherhood and human understanding.

The Susquehanna Valley Brotherhood Committee was brought into being by the Sunbury, Milton, and Lewisburg Ministerial Associations in cooperation with Bucknell University.

Metropolitan Light Brightens Up

The Metropolitan Life Insurance Company last week yielded to a three-year onslaught against its lily-white policy, and

admitted Negroes to its \$90,000,000 housing project, Stuyvesant Town, New York City. . . . It was indicated that about five Negro families would be moving in during September. The admittance of Negroes to the huge East Side project ends seven years of bitter controversy, protest meetings and court fights. (*Interracial News Service*, July 1943; Fall, 1948). It was termed a victory for the group of 35 tenants of Stuyvesant Town and Peter Cooper Village (an adjoining Metropolitan project) who organized as the Town and Village Tenant Committee to End Discrimination in Stuyvesant Town. . . . These tenants were served with eviction threats (earlier in the summer). . . . (*The Chicago Defender*, Sept. 2).

Manpower Utilization

A delegation representing major national organizations concerned with minority group problems in conference on August 10 with W. Stuart Symington, chairman of the National Security Resources Board and Secretary Maurice Tobin of the Department of Labor urged them to include in mobilization planning provisions for full and equitable utilization of all manpower without discrimination. The group of twelve, headed by A. Philip Randolph, co-chairman of the National Council for FEPC, and Walter White, Secretary of the National Association for the Advancement of Colored People, pointed out that in contrast to the situation in 1940 when there were nine million unemployed, the nation has today a high level of employment and a rapidly dwindling pool of available labor.

The matter in these pages is presented for the reader's information. It is not to be construed as reflecting the attitudes of the Department of Race Relations or of The Federal Council of the Churches of Christ in America.

. . . Secretary Tobin confirmed the manpower situation. . . . Randolph said that action by the government to erase discrimination in employment in this crisis situation "would supplement the guns and planes and men fighting the Korean war and . . . would be as important as our military operations." (*St. Louis Argus*, August 18).

(Ed. note: Included in the delegation was John H. Ives, co-chairman, Department of Race Relations, representing the Federal Council of Churches).

Women Work Against Discrimination

In their annual convention during August, in Atlantic City, the National Association of Colored Women set up an eleven-point program directed chiefly at discrimination. To put their resolutions effectively into force the group decided to maintain a lobbyist in Washington. The program includes: Recommendation that local, state and national governments appoint more colored women to policy-making positions; the appointment of a lobbyist in Washington, D. C. to look after interests of women and to work for passage of civil rights legislation; recommendation to the Government that before increasing the number of displaced persons coming into the nation, first consider "fully the security of American colored people in jobs and housing and education;" recommendation of peace through more use of the UN; recommendation that the Federal Government in the future give no financial support to any housing projects, whether public or private; approval of Federal Aid to Education "with safeguards against discrimination;" approval of raises in teachers' salaries, etc.

In a resolution the NACW recognized the revival of minstrel shows throughout the nation and declared them "derogatory and offensive" to colored audiences, and stated that there are available "volumes of cultural and educational entertainment" that could be used in their stead. (*Baltimore Afro-American*, August 26).

Carver National Shrine

The establishment of a permanent national monument to the late scientist, George Washington Carver, became a reality during September when President Truman signed the bill which carries an appropriation of \$150,000. . . . In commenting upon the Bill, S. J. Phillips, president of the George Washington Carver National Monument Foundation said, "This Act of Congress is a source of inspiration to all Negroes and millions of whites. It is the first time the birthplace of a Negro has been memorialized through Congressional action. . . ."

The Foundation is located at the birthplace of the eminent scientist at Diamond, Missouri. In addition to acquiring the necessary land to be developed as a national monument, the Foundation was organized to provide scholarships for underprivileged Negro youth; assist non-profit educational institutions and organizations; develop a program of racial understanding based upon the philosophy of Booker T. Washington and Dr. George Washington Carver; establish George Washington Carver Community Service Clubs throughout the nation; establish agricultural training centers and research programs in the field of agriculture. (*Kansas City Call*, Sept. 22).

CHURCH GROUPS CLOSE RANKS

"An Instrument of Cooperative Christianity"

Cooperation between religious denominational groups throughout the country will take a step forward when 26 church bodies gather in Cleveland, Nov. 28-Dec. 1, to establish the National Council of the Churches of Christ in the U.S.A. The purpose of this organization is to serve as an instrument of cooperative Christianity.

The group will be composed of 22 Protestant and four Eastern Orthodox church groups having a combined membership of 26,000,000. Three other communions with close to 4,000,000 members may decide to join the group this fall.* There will be in addition, 13 other denominations with a total of 13,000,000 members which will be related to the national group through one or more phases of its work. Approximately 1,200 official representatives and alternates are expected to attend the constituting convention. (*Kansas City Call*, August 11).

* (Ed. note: Recently three other denominations have voted to join, bringing the number of church groups to 29. The Federal Council of the Churches of Christ in America is one of the eight interdenominational agencies in this merger).

Community Churches In Merger

The International Council of Community Churches, a new entity in Protestantism combining both white and Negro communicants, was created at Lake Forest, Illinois, on August 17, with the merger of the National Council of Community Churches and the Biennial Council of Community Churches. . . . The National Council, established in 1946, embraces 200 churches with white communicants; the 27-year-old Biennial Council, composed of Negroes, has more than 100 churches. (*New York Times*, August 16).

Commenting on the merger of the community churches, the *Kansas City Call* of August 25 said, editorially:

"The Community churches, in dropping racial barriers in their councils, are doing the thing that the Christian church should do. . . . The church must take over the moral leadership of the world and stop following the habits and customs of the community. . . . An old-fashioned revival, whose aim would be to break up the segregated church as well as to save souls, would do much for America in this hour of crisis."

UN LEARNS OF HUMAN RIGHTS GAINS

Ambassador Warren R. Austin, United States representative to the United Nations, announced during September that he had sent to Secretary General Trygve Lie a progress report on human rights in the United States in 1949. The report, which will be used in the UN Human Rights Yearbook, details numerous official actions in the United States in 1949 by the Congress, Federal courts, legislative and judicial arms of state governments and municipalities. . . . The report points out that the Supreme Court in 1949 continued its traditional role of expanding and interpreting the many human rights guarantees of the Federal Constitution relating to personal liberty and security. . . . Federal directives listed in the report include President Truman's Executive Order of July 26 1948 on the policy of employment in the Federal service; . . . the President's Executive Order of July 26, 1948, proclaiming a policy of equality of treatment and opportunity for all persons in the armed services. . . . Defense Secretary Louis Johnson's directive to the Army, Navy and Air Force to examine their practices and take steps to eliminate racial discrimination and submit in writing their detailed proposals. (Ed. note: The plans of these respective divisions were finally given official approval). . . . Racial segregation in National Guards was abolished

in New Jersey, California, Connecticut, Illinois, Massachusetts, Wisconsin, New York, Pennsylvania and Minnesota.

Several cities have enacted FEPC ordinances, cited the report, including Chicago, Minneapolis and Philadelphia where the law applies to private as well as public employment; Richmond, California, which prohibits hiring discrimination by the city or its contract and franchise holders; and Cincinnati, Milwaukee and Phoenix, Arizona. . . . Oklahoma obeyed a Supreme Court ruling and adopted a law admitting colored students to state institutions of higher learning. Connecticut and Wisconsin outlawed racial segregation in housing. The U. S. District Court for Northern Alabama ruled racial zoning ordinances in the city of Birmingham unconstitutional. The U. S. District Court at Alexandria, Virginia, upheld the Civil Aeronautic Administration's 1949 order prohibiting racial segregation at Washington National Airport. (*Baltimore Afro-American*, September 16).

Toward Application

Commenting on what is happening in the area of equal education for Negroes, the *New York Herald-Tribune* of October 8 stated:

"The Supreme Court's decisions of last June on equal education for Negroes (*Interracial News Service* May-June 1950) are now settling down to application in the Southern states. It will be remembered that the court failed to march all the way up to the point of deciding whether segregation violates the doctrine of 'separate but equal' facilities. . . . Under the decisions (in the Sweatt case from Texas and the McLaurin case from Oklahoma), both unanimous, every scholastically qualified Negro might reasonably assume the right to attend any tax-supported school of specialized nature. This is exactly what is happening in the South. In almost every state the Negro is using or attempting to use the Supreme Court credentials.

"There have been interesting variations (in states' compliances). Gov. Talmadge says the Federal government can never muster enough troops to force the two races to sit in the same classroom in Georgia. . . . Virginia . . . has admitted at least two Negroes to graduate instruction. . . . The Negro applications are being contested in the courts, (in some states) although Kentucky and Arkansas had previously acted against discrimination.

" . . . The Supreme Court has laid down a practical guide for Negro education in the professions . . . that demands acceptance in logic as well as law. Equal education is ordered, and it is a plain question of economics, if nothing else, that the South cannot afford a dual system in every state for scores of specialties. . . . At

this moment the general disposition is to compromise and to yield gradually, because in truth there is no other course."

An *Associated Negro Press Release* during September pointed out that four states — Georgia, South Carolina, Alabama and Mississippi — continue to deny equal facilities for the higher education of colored youth within their borders.

U. S. Supreme Court Reaffirms

The United States Supreme Court, in its first business session of the 1950-51 term, reaffirmed yesterday its ruling that state universities must admit Negroes if equal education facilities are not otherwise provided for them. The tribunal refused to reconsider its decision of last June which required the University of Texas Law School to admit Heman Marion Sweatt, A Dallas Negro. (*Interracial News Service*, May-June 1950). It further emphasized its position by declining to review a Maryland appeals court ruling that the University of Maryland must admit Esther McCready, a Baltimore Negro, to its nursing school. (*Interracial News Service*, March-April 1950). The court decided also against reviewing the case of Samuel L. Davis, Negro schoolteacher, who protested that white and Negro teachers are paid unequal salaries in Atlanta. A lower court had ruled that Mr. Davis should have appealed to state and city boards of education before suing. The court also turned aside claims by five Oklahoma City Negroes who are suing to retain property purchased in neighborhoods where home owners had agreed to sell only to white persons. The court has ruled that racial covenants are not enforceable (*Interracial News Service*, Early Summer 1948), but the 10th United States Circuit Court of Appeals held that the constitutional issue was not brought up at the original trial. (*New York Herald-Tribune*, October 10).

PROFILES

DR. RALPH J. BUNCHE, 46-year-old American educator, and senior director of the United Nations Trusteeship Council, (*Interracial News Service* Fall, 1948) on September 22 was awarded the Nobel Peace Prize for 1950. He

became the first Negro and the eleventh American to win the Nobel award.

Said the *New York Times* of September 24: "Dr. Bunche's successful mediation between Israel and the Arab states was a splendid personal achievement, to which both sides in the struggle have paid unstinted tribute. . . . There can be solid satisfaction in the knowledge that well earned honor has been paid to a fine American."

* * *

MRS. EDITH S. SAMPSON, a Negro lawyer in Chicago, was named during August by President Truman as alternate delegate to the United Nations General Assembly, and later approved by the Senate foreign relations committee. Along with being the first of her race to be an American delegate to the UN General Assembly, she is the first woman to receive a master of laws degree from Loyola University, and the first Negro woman appointed an assistant state's attorney.

* * *

Opportunity Fellowships from THE JOHN HAY WHITNEY FOUNDATION (*Interracial News Service* End-of-Year 1949) were granted during 1950 to 42 candidates including Negroes, Spanish-Americans, Indians, Japanese-Americans, Chinese-Americans. Included among the Indian recipients were DR. ALBERT DEVINE REIFEL, a Rosebud Sioux from South Dakota, for study in the treatment of tuberculosis; RICHARD P. CONDELARIO, a Pine Ridge Sioux, for aid in completing his work in hospital administration; JOHN BORBRIDGE, JR., a Thlingit Indian from Alaska, for the study of law; Miss EVELYN YELLOWROBE, a Sioux now on the faculty of Vassar College, for her doctor's degree in speech correction; FRANK CLARK, a Walapai medical student from California, aid to continue his study of medicine; EDWARD P. DOZIER, Santa Clara Pueblo Indian, working for his doctor's degree at the University of California at Los Angeles.

* * *

LILLIAN SMITH, author of Clayton, Georgia, was granted the Southern Author's Award for 1949 because of her novel, "Killers of the Dream" (*Interracial News Service*, July-August 1949), cited the most outstanding book about the South by a Southerner.

* * *

MISS HELEN CHANNING POLLOCK of New York, daughter of the playwright, Channing Pollock, has recently given her father's entire library consisting of books, plays, letters and memorabilia of the theatre to HOWARD UNIVERSITY LIBRARY (Washington, D. C.) thus giving it one of the most extensive collections of the theatre and drama in America.

FRED BROWNLEE AND THE AMERICAN MISSIONARY ASSOCIATION

After thirty years of service as executive secretary of The American Missionary Association (Congregational-Christian churches), the Rev. Fred L. Brownlee retired this past summer. His service extended through the 100th anniversary of the Association in 1946, at which time his book, "New Day Ascending," a centennial history of the AMA, was published (*Interracial News Service*, Mid-Summer 1946).

A tribute to both Mr. Brownlee and the American Missionary Association is contained in an editorial from the *Delta Democrat-Times* of Greenville, Miss., of which Hodding Carter is editor. Reprinted in *The Atlanta Journal* of Sunday, May 28, the article says in part:

"One of the sweeping generalities which for so long held the South prisoner to its past was the assumption that the Northerners who came into the South after the Civil War were uniformly evil in their intent. Such an assumption, which lingers in the popular mind even now, has been in considerable part responsible for regional cleavages and suspicions. This is not to say there weren't many — too many — carpetbaggers, who, incidentally, recruited local white scalawag allies pretty easily. But there were others whose good works were too soon forgotten or minimized.

"What brings this truth to mind is a recent talk I had with the executive secretary of a Northern religious group which entered the South after the war with their only motive the consecrated task of helping their fellow men. This organization, the American Missionary Association, continues its stalwart work in higher education among southern Negroes. Its executive secretary, Fred L. Brownlee, has given 30 years of his life to that unending task.

"... Mr. Brownlee, who describes himself as an educational missionary and who is an ordained Congregational minister, has none of the humorlessness and remoteness from reality that characterize so many people of single-minded devotion to a dream. Instead, he is a tolerant, easy-spoken and disarming man, a Middle Westerner who loves the South and all its people. . . .

"... Negro educational facilities, as deficient as they are, would be far worse had not these missionaries come to hostile ground more than 80 years ago. In so doing, they served the whole South and not just the newly freed slave. Mr. Brownlee believes that their work is just as necessary now, even though several states have taken over much of the responsibility for Negro education.

"... The unnamed and unidentifiable thousands of Americans who helped build schools . . . shared a privilege that impersonal disbursers of governmental funds can never know — the rare and holy joy of giving, in the name of one's God, to lift up one's fellow men. Fred Brownlee knows the greatness of that joy."

NEW CHRISTIAN SCHOOL IN JAPAN

In June a year ago, by the unanimous vote of 60 distinguished Japanese and Americans gathered for a four-day conference at Gotemba, some 80 miles from Tokyo, Dr. Hachiro Yuasa, well-known Japanese educator, was elected president of the new International Christian University, to be located at Mitaka, some 17 miles from Tokyo.

In an article by Ernest Maass, in *Pacific Citizen* of September 30, setting forth some of the convictions of Dr. Yuasa as he tours the United States this year speaking on behalf of the University, the following describes the role of the University:

"The International Christian University," declares Dr. Yuasa, 'hopes to contribute its decisive share to the total re-

generation of the Japanese people.' Because Japan today has no institutions where new leaders can be trained for public service in the sense of western democratic traditions, the International University is a practical necessity. . . . It places into this gap (the non-existence of advanced training in social work and governmental administration) its three graduate schools of citizenship and public affairs, social work, and education — three 'firsts' in Japan. They are planned to equal the best standards of the western world."

The writer also points out that the University will also provide a liberal arts college. Its faculty will be half Japanese, half foreign. The curricula are so planned that Japanese students can take their entire programs in English or Japanese, as they choose. Non-sectarian in policy, ICU will admit students without distinction as to race, country of origin or religious beliefs.

Included in the nation-wide group of

volunteer workers in Japan for raising funds for the project were presidents of chambers of commerce and industry, bank presidents, prefectural governors, the president of a newspaper company, directors of hospitals, etc. The amount obtained was the largest ever contributed in Japan (except for the Community Chest drive) — over \$420,000. Ninety-five per cent of the contributors were non-Christians. In America ICU has won the support of many churches, mission boards, distinguished government officials and private citizens. Various mission boards pledged over a million dollars as their share of the \$10,000,000 fund that is needed.

Mr. Maass states further that in Dr. Yuasa's message "he makes it clear that there is a chance for an over-subscription of Christian brotherhood, not only for a moment's emergency but for an understanding which will endure through the ages."

ALL MEN ARE BROTHERS

"The world is waking to the claims of brotherhood," says the annual Message from the Federal Council of Churches for the forthcoming 29th annual observance of Race Relations Sunday, February 11, 1951. The Message, prepared by Mrs. Douglas Horton, Vice President of the Council, and adopted by the Council's Executive Committee on September 19, is contained in a packet of new program suggestions, worship services, and Information for Speakers on minority groups — prepared by various outstanding authors and published by the Department of Race Relations. The general theme of the observance is "All Men are Brothers," and as *Interracial News Service* goes to press there are already prospects of large participation by church and community groups in the promotion of the Day.

The program authors include:

WORSHIP SERVICE: The Rev. Deane Edwards, Executive Secretary, Commission on Worship, Federal Council of Churches, New York.

PROGRAMS for Children: The Rev. Ralph Mould, Director Children's Work, Presbyterian Church, U.S.A., Philadelphia, Pa.; **Youth:** The Rev. Kenneth L. Maxwell, Minister, Central Baptist Church, Hartford, Conn. **Women:** Mrs. S. T. Cushing, formerly an Associate Secretary, United Council of Church Women, New York, N. Y.

INFORMATION FOR SPEAKERS — Indians: Dr. Alexander Lesser, Executive Secretary, Association on American Indian Affairs, New York. **Japanese:** The Rev. Daisuke Kitagawa, Director, Japanese-American Community Center, Minneapolis, Minn. **Spanish:** The Rev. C. E. Crawford, Superintendent, Spanish-Speaking Work, Congregational-Christian Churches, Los Angeles, Calif. **Negro:** Department of Race Relations.

PRICES: Complete packet of literature — \$.15 each, \$7.50 a hundred, \$55.00 a thousand. Each section of packet — \$.05, \$1.80 a hundred, \$15.00 a thousand.

Order from the Department of Race Relations, Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y.
Remittance requested with all orders.

DEPARTMENT OF RACE RELATIONS

THE FEDERAL COUNCIL OF THE
CHURCHES OF CHRIST IN AMERICA
297 Fourth Ave.
New York 10, N. Y.

Return Postage Guaranteed

Sec. 34.66 P.L. & R.

U. S. Postage

PAID

New York, N. Y.

Permit No. 11961